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the future life, not only the literal, but also the allegorical and moral, perhaps even the analogical sense. But it must not be forgotten that Dante himself requires that the literal sense should come first as that which contains the others. If he had not believed that lost souls suffered literal pain, he would have chosen some other way to convey his teaching. It looks very much as if Miss Blow had fallen a victim to the very tendency she deplores, that of imagining that everything, even all punishment, is symbolical or excusable or "a course of practical logic" by which man learns wisdom. Physical suffering after death seems so "alien to our feeling," that Dante would apparently lose in her estimation by believing it. The abstract ethical side of Dante's teaching rightly predominates in her teaching, but the full significance of even this can not be grasped by him who does not know or forgets that he accepts the universal belief of his time as to the material side.

However, in spite of this, Miss Blow's book is a welcome addition to the few accessible books on this subject, is sure to be useful to the average reader who is not repelled at the outset, and will have value also for the professed student. If she sometimes finds more than Dante put in, it is in most cases only an addition, not a falsification, and her warm ethical feeling and keen ethical insight can not fail to exercise their legitimate influence on any sympathetic reader of the *Divine Comedy*.

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La Question du Latin. Par RAOUL FRARY. Deuxième Edition. Paris. Librairie LÉopold Cerf. pp. 321.

This title might lead us to suppose that the work is a discussion of the language question. It is in fact much more. The author has carefully discussed a renovated curriculum for the secondary schools of France. To quote his own words: "Ce que je propose ou ce que je rêve c'est un enseignement plus conforme aux besoins de notre temps." He writes with the progressive and independent spirit that characterizes the excellent works of Spencer and Bain on the same subject.

The need of a renovated curriculum is found in the conditions characteristic of the present time—conditions that are widely different from those existing when the old curriculum was established. When the chief literary treasures of Europe were contained in Latin and Greek, and Latin was the language of the learned world, it was proper that the ancient languages should form the basis of education. At that time these languages served not only the ends of culture, but also the ends of practical life. Human progress has altered these conditions of two centuries ago. The field of knowledge has been vastly extended; new literatures of great worth have been produced; the mother tongue has supplanted Latin as the language of scholars; education, no longer confined to the so-called learned professions, is regarded as a needful preparation for every important vocation in life; in each country the business interests that require intelligent men have greatly multiplied; and international relations, which encourage commercial, social, and literary intercourse, are becoming more intimate every year. In the presence of these conditions, the old curriculum is obviously inadequate.

The war of 1870-71 led to an earnest discussion in France of educational reforms. Their humiliating defeat cruelly disturbed the complacency with which the French people were wont to think (I translate from M. Bréal) that the civilized world had its eyes fixed upon them in order to copy after and admire them. The truth began to be recognized, as Bismarck had said, that Germany owed its success in part to the German school-master. A spirit of patriotism inspired among the French a desire to improve their schools of every grade. As a result, no other nation has made better progress in educational work during the past fifteen years. It is in connection with this general reformatory movement that the question of liberalizing the curricula of the lyceums and colleges has been earnestly discussed. Important modifications, giving greater prominence to the mother tongue, modern languages, and natural sciences, have been made; but the reformatory movement, as is the case in this country, has not yet expended its force.

M. Frary examines one by one the usual arguments in favor of the ancient languages, and finds them all more or less fallacious. The argument based on etymology he thinks it entirely unnecessary to refute. "Personne n'a besoin de savoir d'ou viennent certains mots scientifiques pour savoir ce qu'ils veulent dire, et d'ailleurs l'étymologie serait parfois un guide ou trompeur ou insuffisant." This is precisely the view of Bain. A knowledge of Latin is not necessary to a correct use of the mother tongue. "Croyez-vous qu'Homère sût le Sanscrit, l'Aryen primitif, et que Cicéron fût versé dans la science des origines du latin? * * * Il n'y a pas de langue qu'on ne puisse connaître par elle-même. Comparez le style d'un bachelier ordinaire avec celui d'une femme d'esprit!" The ancient languages have been overrated as disciplinary studies. In this particular, the modern languages have the advantage. By enforcing a lifeless grammatical drill and presenting difficulties beyond the years or attainments of the pupils, the study of Latin and Greek tends to destroy mental elasticity and to repress originality. "Et quels sont donc, après tout, les fruits de cette gymnastique? Voyons-nous que l'esprit en devienne plus agile et plus fort? Sans doute les intelligences d'élite résistent le plus souvent à ce régime cruel.

. . . . Mais la majorité des écoliers n'y gagne qu'une sorte de courbature morale et d'incurable déformation. . . . La prétendue gymnastique du latin les a énervés." In point of culture the advantage is on the side of the modern languages. While the student of Latin and Greek is engaged in grammatical drudgery, the student of English, French, or German may be introduced to an appreciative reading of literary master-pieces. "Croit-on que des jeunes gens qui, pendant une année entière, auront lu ou résumé deux fois par semaine le théâtre de Shakespeare, qui auront passé dix mois dans la fréquentation de Macaulay, n'auront pas autant de goût, un sentiment aussi élevé du beau et du sublime, un esprit aussi orné que s'ils avaient pendant la même période laborieusement expliqué un petit discours de Cicéron, trois ou quatre cents vers de Virgile, une ou deux épîtres d'Horace, et la moitié d'un livre des *Annales*?" While

modern civilization draws many elements from Greece and Rome, it does not follow that Latin and Greek must be studied in our colleges in order to become acquainted with the life of the ancient world. As a matter of fact, the knowledge acquired by the average student in his fragmentary and imperfect reading of ancient authors, amounts to very little. The contents and spirit of ancient literature may be learned through translations, and ancient history through the labors of modern historians. Can any one doubt that the reading of Bryant's translation of the Iliad gives a better acquaintance in every essential particular with that epic than the piecemeal study of the first two or three books? or that a perusal of Grote gives a clearer insight into Grecian life than the fragments of Xenophon and Herodotus presented in a college course? But after all, too much time should not be given in any form to the study of antiquity. Let us understand the age in which we live. "Nous avons assez pris pour modèles les Grecs et les Romains; essayons d'étudier les Anglais et les Américains. Nous avons assez médité sur les ruines de l'antiquité classique; ouvrons enfin les yeux à la lumière du monde moderne. Elevons nos fils pour l'avenir, pour une société affranchie des préjugés de caste."

M. Frary does not content himself with exhibiting the defects of the old course of instruction; on the contrary, he indicates with unusual fullness the studies that should be prominent in a renovated curriculum. Latin and Greek, he maintains, should be abolished in secondary education—a position in which he goes too far, at least for this country. In assigning a place to the natural sciences, the extreme position of Spencer and Bain is avoided. Education should not lose its literary character. "L'anglais et l'allemand doivent former, avec la langue nationale, la base de la culture littéraire que nous demandons à l'enseignement secondaire." The mistake of substituting scientific for literary studies—a mistake that has been very common in this country, and that has been prejudicial to educational reform—is carefully avoided. History and Geography, the other prominent studies of the new curriculum, should be presented in a very thorough and comprehensive

manner. The results of such a course of study will not compare unfavorably with those of the old curriculum. "Donnez-nous, en un mot, un enseignement secondaire sans grec et latin, et vos nouveaux bacheliers pourront exhiber leur diplôme sans en rougir."

The reasons assigned by M. Frary for giving more prominence to the modern languages are unanswerable. In themselves they are valuable disciplinary studies. They embody literatures which for richness of content and value for modern life are vastly superior to the writings of the Greeks and Romans. And above all, they are necessary in order to understand fully the thought and progress of the present day. The various nations of Christendom are in rivalry with one another in the fields of knowledge and commerce; and to remain ignorant of what others are doing—as was formerly the case in France to a notable degree—is to place a country at a great disadvantage.

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BRIEF MENTION.

The hitherto insufficient apparatus for the elementary study of Old French is happily receiving frequent re-inforcements of late. In addition to Constans' 'Chrestomathie de l'ancien français' (Paris, Vieweg, 1884, with later supplement) and Clédât's 'Grammaire élémentaire de la vieille langue française' and 'Morceaux Choisis des vieux auteurs français'—of which we hope to give early reviews in the NOTES—M. Ferdinand Brunot, a colleague of Professor Clédât's in the Lyons Faculty, has recently brought out a 'Précis de grammaire historique de la langue française, avec une introduction sur les origines et le développement de cette langue' (Paris, Masson, 1887). This work forms a handsome and handy duodecimo volume of nearly 700 pages—bulky enough to contain a tolerably full sketch of historical French grammar, while still sufficiently succinct and inexpensive to be conveniently used as a class text-book and reference grammar. The introduction comprises an 'histoire générale de la langue française' in

something less than fifty pages; phonetics is treated in a brief but lucid manner in the next-following eighty pages, including two series of useful phonetic tables, the first presenting to the eye the leading facts in the history of the Latin sounds, the second proceeding, conversely, from the French as the point of departure; while to the 'lexique' is devoted a still longer division (ninety pages), in which the processes of word-derivation, composition and borrowing are suggestively presented and illustrated. The remainder of the volume is given up to the combined treatment of morphology and syntax, an arrangement which has its advantages for an elementary work. The grammar is richly supplied throughout with illustrative examples, which are translated whenever they would offer difficulty to a student acquainted only with Modern French. The book is not beyond the capacity of average learners, and is vastly superior to Brachet's grammar, not only in its far greater fulness, but also in being, in the main, well abreast of the more recent results of Romance philology; it differs from Clédât's, chiefly in that it covers the modern as well as the ancient stages of the language. Without any idea of making an exhaustive list, the following few slips in the matter of accuracy may be noted: p. 355, *néant* is explained as "composé de la négation et du participe présent latin du verbe être: *entem*." More carefully stated, Lat. *ens*, *entis* was an artificially formed noun, as if it were the *wanting* present participle of *sum*, used substantively.—p. 429, the form *avret* (*Cantilène de Sainte Eulalie*, 2) is correctly referred to Lat. *habuerat*, but mistranslated: "*Bel avret cors*" . . . Belle avait eu le corps." The few remnants of the Lat. pluperfect surviving in O. Fr. had already weakened to simple preterits.—p. 539, "*illuec* (illo loco);" read, Lat. adv. *illoc*.—p. 543, "*dunc* [*donc*] représente le latin *tunc*;" read, *donique*, cf. Wölfflin's *Archiv*, II. 103.—p. 545, "*encore* (lat. *hac hora*)." *Hac hora*, in the form *ha hora*, is probably the etymology of *ore*, *encore* being regarded as a compound of *enc* (adhuc?) and *ore*.—p. 550, the use of O. Fr. adverbial *par* in such examples as "*mult par est grant la feste*" is discussed, and its development aptly compared with that of *très* (Lat. *trans*); but no